



The Path of Truth (*Manhaj al-Haqq*)

A Poem about 'Aqeedah and Akhlaaq

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This poem outlines the three categories of *Tawheed* - *al-Uloohiyah*, *ar-Rubooiyah*, and *al-Asmaa' was-Sifaat* - and certain established points from the 'Aqeedah (beliefs) of *Ahl as-Sunnah wal-Jamaa'ah*. It also discusses contemplation upon the creations of Allaah and their signs which indicate their maker as well as His names and attributes. It further emphasizes the importance of *Akhlaaq* (conduct and behaviour) and inculcating good conduct while also avoiding misconduct.

- [1] To anyone who inquires about the correct *manhaj* seeking to tread the straight path genuinely and be happy:
- [2] Contemplate - may Allaah guide you - what I have composed carefully, like someone whose intent is to arrive at the truth.
- [3] We affirm that Allaah, besides whom there is no Lord, is the true object of worship, upon the magnificent throne, glorified.
- [4] And we testify that Allaah is our deity whom we distinguish with our love, in humility, and we set Him apart.
- [5] Thus, to Allaah belong all praise, glory, and exaltation, and as a result of this, all ultimately turn to Allaah.
- [6] Glorifying Him are the angels, the Earth and the Heavens, as well as every single creature, truly, and they praise Him.
- [7] He is absolved from any rival or similar counterpart, and from every trait of imperfection - may He, the Unique One, be exalted.
- [8] We affirm narrations about the attributes, all of them, and we renounce the *ta'weel* of anyone who denies them.
- [9] The intellect cannot determine the manner of His attributes. Thus, submit to what has been said by the Messenger, Muhammad.
- [10] He is *al-Qad* (upon Him all depend) *al-'Aalee* (the Most High) by the grandeur of His attributes, and every single creature is entirely dependent upon Him.
- [11] He is *al-'Alee* (All-High) in His *thaat*, *qadr* and *qahr*; *Qareeb* (Near), *Mujeeb* (Responsive), and most kind to His creatures.
- [12] He is *al-Hayy* (Ever-Living), *al-Qayoom* (Sustainer of all), infinitely generous, free of all needs, and all praiseworthy traits are ascribed to Him.
- [13] He encompasses all creation by His Knowledge and Power, and Kindness and Favour; thus He is the only one we worship.
- [14] He sees the most minute things of all the worlds in entirety, and hears the voices of His servants, always a witness.
- [15] To Him belong all dominion and all praise; He encompasses His dominion; and to His remarkable wisdom the creation testifies.
- [16] We bear witness that Allaah descends in the darkness as said by the one sent with the truth, Ahmad.
- [17] And we bear witness that Allaah sent His Messengers with revelation to all creation to guide and direct.
- [18] He favoured some of the Messengers, and creation at large, over others as dictated by His wisdom; exalted be He, the Most Majestic, the Unique.
- [19] Thus, the most virtuous of Allaah's creation throughout the Earth and Heavens is the Prophet of guidance sent to all the worlds, Muhammad.
- [20] *Ar-Rahmaan* (the Most Merciful) chose for him Companions who established the guidance and religion, in truth, and paved the way.
- [21] Hence, love for his family and Companions according to us - O people of truth - is an emphasized obligation.
- [22] Among the beliefs of the people of truth is that His *kalaam* (speech) is wording and meaning together, perfected;
- [23] and it is uncreated, for how possibly could His creation have speech like the speech of Allaah, while the latter is flawlessly superior?
- [24] We testify that good and evil in their entirety are by His Decree, while the servant still strives and endeavours.

[25] Our *Eemaan* is speech, action, and intention
of all things good; and for acts of obedience, the intention we stipulate.

[26] It increases with acts of obedience while refraining from what He forbade,
and decreases by disobedience - with all certainty - and is corrupted.

[27] We affirm what shall take place of resurrection, all of it
as well as all contained in the final abode, and we bear witness to this.

[28] Contemplate the manifest signs of the Most Majestic and all contained in
His tremendous kingdoms, so you may be guided aright.

[29] Have you not seen the night as it approaches with spreading darkness,
then the army of dawn follows it and drives it away?

[30] Contemplate the vast expanses of the Heavens;
their illuminating, shining stars, moving about.

[31] Do these not have an originator who controls them;
All-Wise, All-Knowing, One, and Unique?

[32] Indeed so; I swear by the One who, truly, perfected them
and placed within them subtle signs which, for Allaah, testify.

[33] And in the Earth are signs for anyone who has certainty,
but the signs are of no use to one who remains in stubborn denial.

[34] In the human are signs and astonishing features
by which Allaah, the Most Majestic, is known and solely worshipped.

[35] Undoubtedly, all the signs bear witness that He is
the Most Magnificent deity Whose favour will never cease.

[36] Thus, whoever is among those planted by Allaah respond and submit to Him,
but as for those who turn away in aversion, none can bring them happiness.

[37] Diligently observe *Taqwaa* of Allaah by carrying out His command
and refraining from all forbidden things, remaining distant from them.

[38] Be sincere with Allaah and beware of *ar-Riyyaa'*,
and emulate the Messenger of Allaah when you perform acts of worship.

[39] Place your reliance upon *ar-Rahmaan*, genuinely, and trust in Him
so that He suffice all your needs, and in order that you be guided.

[40] Persevere in avoiding sins, tolerantly endure His decree,
be patiently constant in acts of obedience, and you shall attain true happiness.

[41] Traverse between fear and hope -
for they are like the two wings of a bird - as you travel.

[42] And purify your heart, cleansing it from every type of blemish,
and continuously examine it for any existing faults.

[43] Beautify your heart by making it sincere towards others, as that
is the finest, most superb adornment for all hearts.

[44] When accompanying others, choose every guided individual
who would lead you to all things good, sincerely, and direct you.

[45] And beware of any person by whose companionship
you would suffer great loss without any doubt.

[46] Excuse the conduct you may experience from those whom you accompany,
as commanded and directed by *ar-Rahmaan*.

[47] Depart from this world, for it is not a permanent dwelling;
rather, it is a source of provision for one who uses it as such.

[48] And follow the path of those who preceded you
to the everlasting abode which has no end.

[49] Constantly observe *thikr* of Allaah in all circumstances,
as *thikr* of Allaah has no time to which it is restricted.

[50] *Thikr* of the Lord of the Throne inwardly and outwardly
rids you of misery and distress, and repels them;

[51] it brings about all good in this world and the Hereafter,
and should the whisperer come to you at any time, it fends him off.

[52] The Chosen One certainly told his Companions one day
that those plentiful in *thikr* have outdone others.

[53] He counseled Mu'aath to seek assistance from Allaah
in establishing His *thikr*, being grateful, and perfecting His worship.

[54] And he counseled the man who approached him for advice,
having found difficulty in fulfilling all religious ordinances,

[55] to "Let your tongue remain moist" for this
will assist in all you face, and bring you happiness.

[56] He mentioned further that *thikr* is planted for those who engage in it,
in the gardens of 'Adn and their dwellings are prepared.

[57] He also stated that Allaah makes mention of His servant
and is with him in all affairs, setting them aright.

[58] And he said that *thikr* shall remain in *Jannah*
while all other responsibilities cease in their eternal abode.

[59] If there was nothing in His *thikr* other than
it being a means to the love of Allaah and leading to that;

[60] and dissuading an individual from *gheebah* and *nameemah*
and every statement which would corrupt his religion;

[61] then we would have a tremendous share, and a strong desire
to establish *thikr* of Allaah in abundance - how perfect is He, the Unique.

[62] However, due to our ignorance, our *thikr* is little,
and, similarly, our worship of Allaah falls short.

[63] Hence, beseech your Lord for guidance and success always,
as no servant suffers loss when he beseeches *al-Muhaymin* (the All-Acquainted Watcher).

[64] Send Your *salaah* - O Allaah - and *salaam* and mercy
upon the best of all who guided creation;

[65] and upon his family, Companions, and all who follow;
continuous *salaah* and *salaam*, everlasting.

[١] فِيَا سَائِلًا عَنْ مَنْهِجِ الْحَقِّ يَتَّغِي

[٢] تَأْمَلْ هَدَاكَ اللَّهُ مَا قَدْ نَظَمْتُهُ

[٣] قِرْبَانَ اللَّهَ لَا رَبَّ غَيْرُهُ

[٤] وَنَشَهَدُ أَنَّ اللَّهَ مَعْبُودُنَا الَّذِي

[٥] فِلَلَهِ كُلُّ الْحَمْدِ وَالْمَجْدِ وَالثَّنَاءُ

[٦] تُسَبِّحُهُ الْأَمْلَاكُ وَالْأَرْضُ وَالسَّمَا

[٧] تَنَزَّهَ عَنْ نِدٍ وَكُفْءٍ مُمَاثِلٍ

[٨] وَنُثِبِتُ أَخْبَارَ الصَّفَاتِ جَمِيعَهَا

[٩] فَلَيْسَ يُطِيقُ الْعَقْلُ كُنْهَ صِفَاتِهِ

[١٠] هُوَ الصَّمَدُ الْعَالِي لِعِظِيمِ صِفَاتِهِ

[١١] عَلَىٰ عَلَا ذَاتًا وَقَدْرًا وَقَهْرًا

[١٢] هُوَ الْحَيُّ وَالْقَيُّومُ ذُو الْجُودِ وَالْغَنَى

[١٣] أَحَاطَ بِكُلِّ الْخَلْقِ عِلْمًا وَقُدْرَةً

[١٤] وَيُبَصِّرُ ذَرَّاتِ الْعَوَالِمِ كُلَّهَا

[١٥] لَهُ الْمُلْكُ وَالْحَمْدُ الْمُجِيْطُ بِمُلْكِهِ

[١٦] وَنَشَهَدُ أَنَّ اللَّهَ يَنْزِلُ فِي الدُّجَى

[١٧] وَنَشَهَدُ أَنَّ اللَّهَ أَرْسَلَ رُسْلَهُ

[١٨] وَفَاضَلَ بَيْنَ الرُّسُلِ وَالْخَلْقِ كُلَّهُمْ

سُلُوكَ طَرِيقِ الْقَوْمِ حَتَّىٰ وَيَسْعُدُ

تَأْمَلَ مَنْ قَدْ كَانَ لِلْحَقِّ يَقْصِدُ

إِلَهٌ عَلَى الْعَرْشِ الْعَظِيمِ مُمْجَدٌ

نُخَصِّصُهُ بِالْحُبُّ ذُلْلًا وَنُفْرِدُ

فَمِنْ أَجْلِ ذَا كُلِّ إِلَى اللَّهِ يَقْصِدُ

وَكُلُّ جَمِيعِ الْخَلْقِ حَتَّىٰ وَتَحْمَدُ

وَعَنْ وَضْفِ ذِي النُّقْصَانِ جَلَّ الْمُوَحَّدُ

وَبِرَأْ مِنْ تَأْوِيلِ مَنْ كَانَ يَجْحَدُ

فَسَلَمٌ لِمَا قَالَ الرَّسُولُ مُحَمَّدٌ

وَكُلُّ جَمِيعِ الْخَلْقِ اللَّهُ يَصْمُدُ

قَرِيبٌ مُحِبٌ بِالْوَرَى مُتَوَدٌ

وَكُلُّ صِفَاتِ الْحَمْدِ اللَّهُ تُسَنِّدُ

وَبِرَأً وَإِحْسَانًا فَإِيَّاهُ تَعْبُدُ

وَيَسْمَعُ أَصْوَاتَ الْعِبَادِ وَيَشْهُدُ

وَحِكْمَتُهُ الْعُظْمَى بِهَا الْخَلْقُ تَشْهُدُ

كَمَا قَالَهُ الْمَبْعُوتُ بِالْحَقِّ أَحْمَدُ

بِأَيَّاتِهِ لِلْخَلْقِ تَهْدِي وَتُرْشِدُ

بِحِكْمَتِهِ جَلَّ الْعَظِيمُ الْمُوَحَّدُ

فَأَفْضَلُ خَلْقِ اللَّهِ فِي الْأَرْضِ وَالسَّمَا
[١٩] نَبِيُّ الْهُدَى وَالْعَالَمِينَ مُحَمَّدٌ

وَخَصَّ لَهُ الرَّحْمَنُ أَصْحَابَهُ الْأَلَى
[٢٠] أَقَامُوا الْهُدَى وَالدِّينَ حَقًّا وَمَهَدُوا

فَحُبُّ جَمِيعِ الْأَلِ وَالصَّحْبِ عِنْدَنَا
[٢١] مَعَاشِرَ أَهْلِ الْحَقِّ فَرْضٌ مُؤَكَّدٌ

وَمِنْ قَوْلِ أَهْلِ الْحَقِّ أَنَّ كَلَامَهُ
[٢٢] هُوَ الْفَظُُ وَالْمَعْنَى جَمِيعًا مُجَوَّدٌ

وَلَيْسَ بِمَخْلُوقٍ وَأَنَّى لِخَلْقِهِ
[٢٣] بِقَوْلِ كَقَوْلِ اللَّهِ إِذْ هُوَ أَمْجَدٌ

وَنَشَهُدُ أَنَّ الْخَيْرَ وَالشَّرَّ كُلَّهُ
[٢٤] بِتَقْدِيرِهِ وَالْعَبْدُ يَسْعَى وَيَجْهَدُ

وَإِيمَانُنَا قَوْلٌ وَفِعْلٌ وَنِيَّةٌ
[٢٥] مِنَ الْخَيْرِ وَالطَّاعَاتِ فِيهَا نُفَيَّذُ

وَيَزْدَادُ بِالطَّاعَاتِ مَعْ تَرْكِ مَا نَهَى
[٢٦] وَيَنْفُصُ بِالْعَصْبَانِ جَزْمًا وَيَفْسُدُ

نُقْرُ بِأَحْوَالِ الْقِيَامَةِ كُلَّهَا
[٢٧] وَمَا اسْتَمْلَتُهُ الدَّارُ حَقًّا وَنَشَهُدُ

تَفَكَّرُ بِآثَارِ الْعَظِيمِ وَمَا حَوَتْ
[٢٨] مَمَالِكُهُ الْعُظْمَى لَعَلَّكَ تَرْشُدُ

أَلَمْ تَرَ هَذَا اللَّيْلَ إِذْ جَاءَ مُظْلِمًا
[٢٩] فَأَعْقَبَهُ جَيْشٌ مِنَ الصُّبْحِ يَطْرُدُ

تَأْمَلُ بِأَرْجَاءِ السَّمَاءِ جَمِيعَهَا
[٣٠] كَوَاكِبُهَا وَقَادَةَ تَرَدَّدُ

أَلَيْسَ لِهَذَا مُحَدِّثٌ مُنَصَّرٌ
[٣١] حَكِيمٌ عَلِيمٌ وَاحِدٌ مُتَفَرِّدٌ

بَلَى وَالَّذِي بِالْحَقِّ أَنْقَنَ صُنْعَهَا
[٣٢] وَأَوْدَعَهَا الْأَنْسَارَ لِلَّهِ تَشْهُدُ

وَفِي الْأَرْضِ آيَاتٌ لِمَنْ كَانَ يَجْحُدُ
[٣٣] وَمَا تَنْفَعُ الْآيَاتُ مَنْ كَانَ يَجْحُدُ

وَفِي النَّفْسِ آيَاتٌ وَفِيهَا عَجَابٌ
[٣٤] بِهَا يُعْرَفُ اللَّهُ الْعَظِيمُ وَيُعَبَّدُ

لَقَدْ قَامَتِ الْآيَاتُ تَشْهُدُ أَنَّهُ
[٣٥] إِلَهٌ عَظِيمٌ فَضْلُهُ لَيْسَ يَنْفَدُ

فَمَنْ كَانَ مِنْ غَرْسِ الْإِلَهِ أَجَابَهُ
[٣٦] وَلَيْسَ لِمَنْ وَلَى وَأَدْبَرَ مُسْعَدٌ

عَلَيْكَ بِتَقْوَى اللَّهِ فِي فِعْلِ أَمْرِهِ [٣٧] وَتَجْتَبُ الْمَنْهِيَّ عَنْهُ وَتُبْعَدُ

وَكُنْ مُخْلِصًا لِلَّهِ وَاحْذَرْ مِنَ الرِّيَا [٣٨] وَتَابِعْ رَسُولَ اللَّهِ إِنْ كُنْتَ تَعْبُدُ

تَوَكَّلْ عَلَى الرَّحْمَنِ حَقًّا وَثِقْ بِهِ [٣٩] لِيُكْفِيَكَ مَا يُغْنِيَكَ حَقًّا وَتَرْشُدُ

تَصَبَّرْ عَنِ الْعِصْيَانِ وَاصْبِرْ لِحُكْمِهِ [٤٠] وَصَابِرْ عَلَى الطَّاعَاتِ عَلَّكَ تَسْعَدُ

وَكُنْ سَائِرًا بَيْنَ الْمَخَافَةِ وَالرَّجَا [٤١] هُمَا كَجَنَاحَيِ طَائِرٍ حِينَ تَقْصِدُ

وَقَلْبَكَ طَهَرَهُ وَمِنْ كُلِّ آفَةٍ [٤٢] وَكُنْ أَبْدًا عَنْ عَيْنِهِ تَتَفَقَّدُ

وَجَمِّلْ بِنُصْحِ الْخَلْقِ قَبْكَ إِنَّهُ [٤٣] لَأَعْلَى جَمَالِ الْقُلُوبِ وَأَجْوَدُ

وَصَاحِبْ إِذَا صَاحَبَتْ كُلَّ مُوْفَقٍ [٤٤] يَقُودُكَ لِلْخَيْرَاتِ نُصْحَا وَيُرِشِّدُ

وَإِيَّاكَ وَالْمَرْءَ الَّذِي إِنْ صَاحِبَتْهُ [٤٥] خَسِرْتَ خَسَارًا لَيْسَ فِيهِ تَرَدُّدُ

خُذِ الْعَقْوَ مِنْ أَخْلَاقِ مَنْ قَدْ صَاحِبَتْهُ [٤٦] كَمَا يَأْمُرُ الرَّحْمَنُ فِيهِ وَيُرِشِّدُ

تَرَحَّلْ عَنِ الدُّنْيَا فَلَيْسَتْ إِقَامَةً [٤٧] وَلَكِنَّهَا زَادَ لَمَنْ يَتَزَوَّدُ

وَكُنْ سَالِكًا طُرْقَ الَّذِينَ تَقَدَّمُوا [٤٨] إِلَى الْمَنْزِلِ الْبَاقِي الَّذِي لَيْسَ يَنْقُدُ

وَكُنْ ذَاكِرًا اللَّهِ فِي كُلِّ حَالَةٍ [٤٩] فَلَيْسَ لِذِكْرِ اللَّهِ وَقْتٌ مُقِيَّدٌ

فَذِكْرُ إِلَهِ الْعَرْشِ سِرًا وَمُعْلَنًا [٥٠] يُزِيلُ الشَّقَا وَالهَمَّ عَنْكَ وَيَطْرُدُ

وَيَجْلِبُ لِلْخَيْرَاتِ دُنْيَا وَآجَلًا [٥١] وَإِنْ يَأْتِكَ الْوَسْوَاسُ يَوْمًا يُشَرِّدُ

فَقَدْ أَخْبَرَ الْمُخْتَارُ يَوْمًا لِصَاحِبِهِ [٥٢] بِأَنَّ كَثِيرَ الذِّكْرِ فِي السَّبِقِ مُفْرِدٌ

وَوَصَّى مُعَاذًا يَسْتَعِينُ إِلَهَهُ [٥٣] عَلَى ذِكْرِهِ وَالشُّكْرِ بِالْحُسْنِ يَعْبُدُ

وَأَوْصَى لِشَخْصٍ قَدْ أَتَى لِنَصِيحةٍ [٥٤] وَقَدْ كَانَ فِي حَمْلِ الشَّرَائِعِ يَجْهَدُ

بِأَنْ لَا يَرْزُلَ رَطْبًا لِسَانُكَ هَذِهِ [٥٥] تُعِينُ عَلَى كُلِّ الْأُمُورِ وَتُسْعِدُ

وَأَخْبَرَ أَنَّ الذِّكْرَ عَرْسٌ لِأَهْلِهِ [٥٦] بِجَنَّاتِ عَدْنٍ وَالْمَسَاكِينُ تُمْهَدُ

وَأَخْبَرَ أَنَّ اللَّهَ يَذْكُرُ عَبْدَهُ [٥٧] وَمَعْهُ عَلَى كُلِّ الْأُمُورِ يُسَدِّدُ

وَأَخْبَرَ أَنَّ الذِّكْرَ يَبْقَى بِجَنَّةٍ [٥٨] وَيَنْقَطِعُ التَّكْلِيفُ حِينَ يُخَلِّدُوا

وَلَوْلَمْ يَكُنْ فِي ذِكْرِهِ غَيْرَ أَنَّهُ [٥٩] طَرِيقٌ إِلَى حُبِّ الْإِلَهِ وَمُرْشِدٌ

وَيَنْهَا الفتَى عَنْ غَيْرِهِ وَنَمِيمَةٍ [٦٠] وَعَنْ كُلِّ قَوْلٍ لِلْدِيَانَةِ مُفْسِدٌ

لَكَانَ لَنَا حَظٌ عَظِيمٌ وَرَغْبَةٌ [٦١] بِكَثْرَةِ ذِكْرِ اللَّهِ نِعْمَةُ الْمُوَحَّدِ

وَلَكِنَّنَا مِنْ جَهْلِنَا أَقْلَلَ ذِكْرُنَا [٦٢] كَمَا قَلَّ مِنَ الْإِلَهِ التَّعَبُدُ

وَسَلْ رَبَّكَ التَّوْفِيقَ وَالْفَوْزَ دَائِمًا [٦٣] فَمَا خَابَ عَبْدٌ لِلْمُهَمَّيْمِنِ يَقْصِدُ

وَصَلَلِ إِلَهِي مَعْ سَلَامٍ وَرَحْمَةٍ [٦٤] عَلَى خَيْرِ مَنْ قَدْ كَانَ لِلْخَلْقِ يُرِشدُ

وَآلٍ وَأَصْحَابٍ وَمَنْ كَانَ تَابِعًا [٦٥] صَلَاةً وَتَسْلِيمًا يَدُومُ وَيَخْلُدُ